Lutheran Herald

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Christmas
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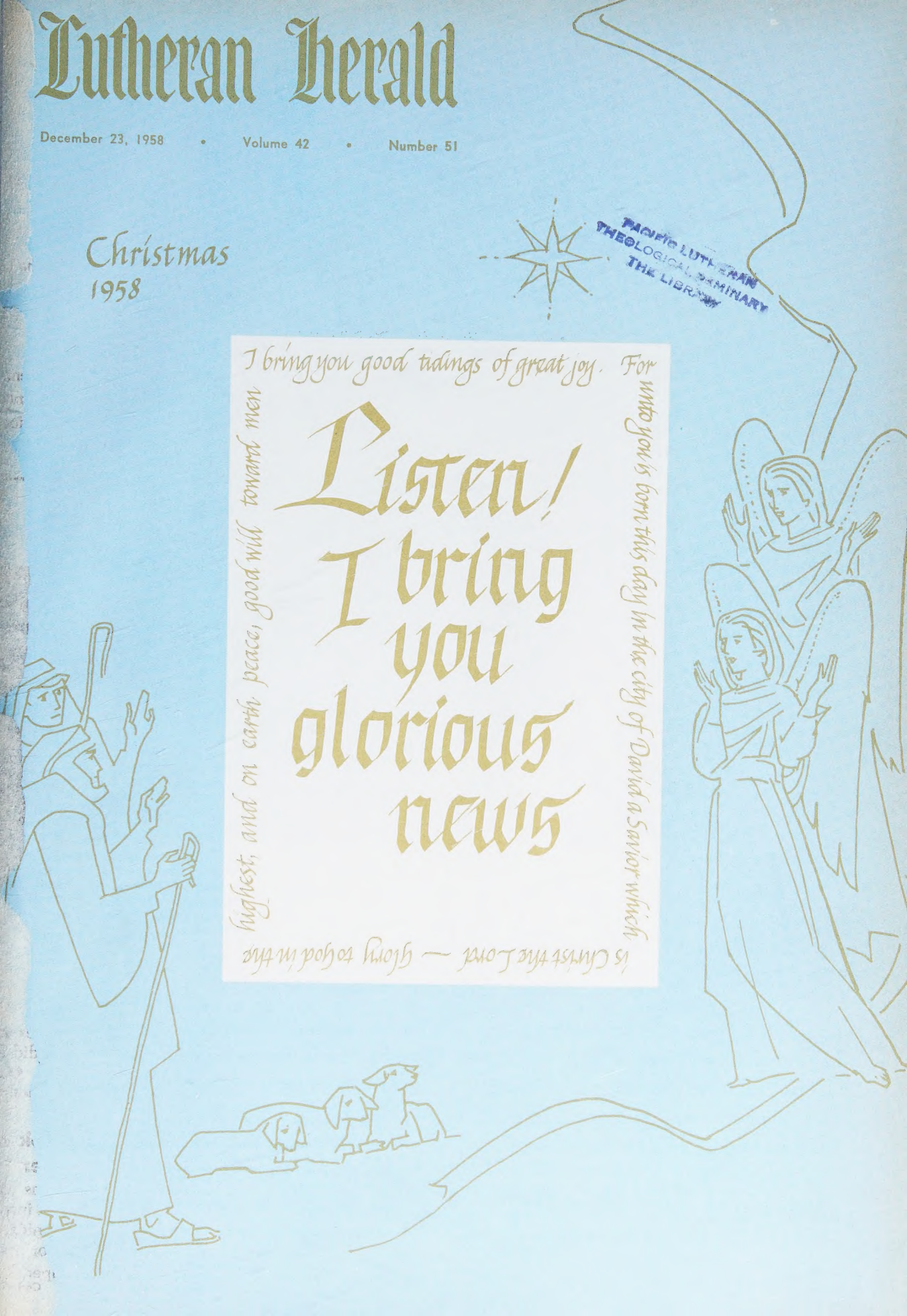
I bring you good tidings of great joy. For unto you is born this day in the city of David a Savior which is Christ the Lord — Glory to God in the highest, and on earth peace, good will toward men

Listen! I bring you glorious news



Mother and Child portrayed in the delicately beautiful art of the Far East. Reproduction of a painting by a Korean art student. Words of the Chinese Christmas carol by Tien Chingfu.

Stars of Ice

Stars of ice, wheel of moonlight bright,
Shine on sheep with silv'ry light;
Humble shepherds chatting circled round,
Sit content on grassy heights;
Sudden light! Hark, the angels sing!
Shepherds crouch in awe.
Mid the clouds the angels proclaim:
God's Son is born in Bethlehem.

Dies the song, stars and moon gently fade,
Shepherds leap for very joy;
Leave their quiet flocks homeward quickly fly,
Worship then the Holy Boy,
Wondrous news thru the streets resounds,
Glad praises fill ev'ry home.
Poor man's Saviour, peasant's Friend,
Comes today to Bethlehem.

Christmas for Memory

He was an old man and alone. It was Christmas Eve, and everything in the room showed it—everything, that is, except that he was alone. There was a tree, tall and fine, beautifully decorated, lavishly lighted. In the fireplace a cheerful fire crackled and burned. There were gifts—some already opened and admired, some still in their gaudy wrappings, lying under the tree.

He had gone through the whole ritual of a Christmas Eve at home—just as it had been when he was a little boy; just as he had kept it in his own home, the home he and his wife had so diligently and lovingly built for themselves and each other and for the children God had given them.

Perhaps it was foolish on his part—going to all that work, just for himself. And yet—no, he could never believe that. Christmas was Christmas, and that was that. To be sure, he was old now—but not, he said to himself, aged. He was alone, that had to be admitted, but he was not lonely.

He repeated the words: "Old but not aged; alone but not lonely." He chuckled to himself. Had he managed to coin an epigram? "Old but not aged; alone but not lonely." Well, it was true wasn't it? Old—everybody got old if he lived long enough; that was a condition, a circumstance. Alone—what was there about that which was unnatural? Nothing, of course; it just went with getting old, it too was a condition, a circumstance. But aged—that was more than being old, that was a state of mind. Lonely, too, was something far different from being alone; it too was a state of mind. He was not aged; in fact, he was sure he never would be. Nor was he lonely.

Someway, tonight his just-coined epigram got all mixed up with Christmas. Anything wrong with that? Of course not. Timelessness has always been associated with Christmas; you just can't think of it in terms of years. There have been almost two thousand Christmases, and that is so many that the whole thing is separated from time. As to Christmas being lonely, that was ridiculous. Christmas centers around a Person, and that Person plus one more, that's enough to keep anyone from being lonely.

His thoughts slipped back over years long gone but never, thank God, forgotten. He began to realize that in everything he had done on this latest (who knew but that it might also be the last?) of his many Christmases there lay the heritage of the years. It was as though three generations met at his Christmas tree tonight and held hands.

Take the tree itself, just for example. He smiled as he remembered

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the Christmas trees of his childhood. His father had come from another land and with some firmly established ideas as to the proprieties of Christmas. One was that the tree had to reach the ceiling; not almost —way up! But their little village offered no such tall trees. The nearest place to get one was the county seat town—a 14-mile train trip. So it was made every year, just as close to Christmas Eve as could safely be. The nine o'clock passenger train got Dad there. But the freight train was all that he could get back. And by that time he had the tree. Too big to go into the caboose. So Dad stood on the rear platform holding on for dear life, one arm around the tree, a hand clasping the cold cross-bar. And the whole family was at the depot to meet him. This was important.

There had been times when he had not quite kept to his father's tradition; not all the trees reached the ceiling. But it was an ideal, and he never forgot it. Tonight's tree was satisfyingly tall; Dad would have approved. And the children had the same thought. His mind made the rounds—somewhere at this very moment, all four of them, with wives or husbands, and with children (grandchildren to him), were gathered around their own trees. And those trees were tall and they were beautiful.

Yes—tonight three generations clasped hands around the tree. Tall . . . beautiful. What had age to do with those clasped hands? Or death? Or distance? Nothing at all. The tree was a symbol—"Old but not aged; alone but not lonely." There was a good deal of the Christmas Gospel in that statement.

Yes, the Christmas Gospel. He had just read it—aloud of course; one could not read the words of Luke 2 in silence. And that was another meeting place of generations, wasn't it? His father used to perch his eyeglasses out toward the end of his nose, pick up the worn old Bible, and start in. For many years it was in the language of his home land. Who could ever forget the beauty of those words: "Og det begav sig i de dage. . . ." But later it was in the language of the land of his adoption, and the words had lost none of their beauty: "And it came to pass in those days. . . ."

The tree was a symbol; the words were more than that, for they were the Word; they were the token of God's presence, eternal, changeless. *There* is continuity, he thought. That is what makes it impossible to become aged, no matter how old; to be lonely, no matter how alone. The birth of Jesus obliterates distance and makes time as nothing.

There was more to think of—so very much more. The songs they sang at the old organ at home; songs for the most part that never found their way into the language and life of America, but just as dear for all that. By the time his own children sang Christmas hymns, he had to learn a whole new lot. But wh that? They became equally dear.

The gifts under the tree. In his boyhood, simple inexpensive. For his own children he and his wife been able to be more lavish in the use of money. as for those he sent to his scattered brood of g children—well, the less said the better. After all, are grandfathers for?

But never, never had his father—nor he hir nor the young parents who were his children— mitted the meaning of the gifts to be forgotten. Pre in themselves because of the love which gave t they were yet first and foremost the symbols o great Gift of the first Christmas Eve.

Tree and crackling fire; songs and gifts—they all a part of Christmas, and therefore dear. The of the tree might vary from year to year. The of his childhood were not the songs of his old The language of the Word was different. The were more elaborate now. But all that was incid The central fact remained. The poet wrote of B hem that "the hopes and fears of all the year met in thee tonight." And every Christmas was m an extension of the eternity which was hidden i manger and the little Child. "The continuity of C mas," thought the old man. Yes, if I were a pre I'd preach a Christmas sermon on that.

He wondered, as he often had before, if it was ish for him to be alone on Christmas Eve. He di need to be. There were four homes whose doors open to him; four trees whose lights reached o welcome him; four families that wanted him. Bu on Christmas Eve he wanted to be alone. Then mem peopled his quiet house. On no other night wa Divine so near. The first Christmas alone had difficult; he freely admitted that. The wound o wife's death did not want to heal. Her absence almost a physical thing.

But on that very Christmas he came to grips himself. He learned that a part of the continui Christmas lay just there, that it bound past and pr together inseparably and held out a trusting han ward the future. In fact, it was on that Christma that he had determined that, so long as he cont to celebrate Christmas on earth, it was to be a of memory and hope and expectation.

And now this Christmas Eve too was ending old man turned off the lights on the tree. He s it that the glowing embers in the fireplace were The Book he laid in its usual place. Looking ou the starlit night, he put all his thanksgiving for had been, what was, and what should be, in the words of all: "There is born to you this day in th of David a Savior who is Christ the Lord. . . . Th be to God for his unspeakable gift."

the manger is small

Dr. O. P. Kretzmann writes an open letter to a pastor . . .

. . . but it is large enough to hold everything we want to forget, large enough for the whole world that is now and forever.

This year, as in all the years since Christmas first came, there will undoubtedly be three kinds of people in your community and possibly also in our church. They will all be hearing the strange, mysterious story of the birth of the Child for whom there never was much room in the world, and for whom there is less room this year than ever before. First, there will be the sophisticated people as far away as Caesar from the Child, touched by the world's slow stain, men and women who know the price of everything and the value of nothing. Even for them, however, Christmas, if they are worth anything at all, will be like a tearing pain. They will catch a brief, haunting, wistful glimpse of a world which is not for them. They will see again the faith of their childhood when the world was full of wonder and alive with faith. Secondly, there will be those—and they probably will be the great majority —for whom Christmas has now become a custom and a tradition. When they come to your church on Christmas Day, they will have passed through the commercial prelude with which we of the twentieth century prepare for the coming of the Child. They will have counted the gifts they have given, hope no one has been forgotten, and sit back, bathed momentarily in a sentimental glow of goodness, with no room left for the high and hard reality of the Nativity. Third, there will be those—and I am sure you will have some of them in your congregation on Christmas Eve—who will know that in Christmas they have come again as close as they shall ever come on this side of eternity to heaven, to the ultimate meaning of all of life and all of death. These men and women, and these alone, know that this is the world's moment of heaven, a day not of sentimental memory, but of a living hope and an undying joy, a great decisive either—or.

It will be your task and your joy to tell them again that Christmas says a number of things, but one thing always comes first. It says that we, the children of men, were and are so bad, so utterly evil that God had to take the last and most desperate step to save us from ourselves. There had been the crying of prophets, the long weary night, the voices of saints, but that was not enough. There had to be God Himself! There had to be a Child, small and helpless, coming as we came into the world, everyone of us. It had to happen because there was a divine, logical, historical necessity behind it. We are and were so bad that Christmas had to come. There was no other way.

And that is why comparatively few men and women will catch the real meaning of Christmas in 1958. The world has not changed. If we do not feel that we need the Child, everything that He is, then we shall not get very close to the manger at all this Christmastime. There will be the tinsel and the music, haunting and far away, but nothing more. And on January 2, 1959, the holidays over, we will come back again to the things we should have dropped at the manger—our sins, our little malices and jealousies, our gossips and our hates, the mean and dirty things no one knows about but we ourselves.

And so, it will be your task and your joy to tell your people to make Christmas their humblest hour, to come to the manger in humility and lowliness of heart. Then you can tell them, too, that it will suddenly become their greatest hour. It will be the greatest they can know on this side of heaven, because it cuts off the past and permits them to start all over again, free, forgiven, unafraid and unashamed. The manger is small, but it is large enough to hold everything they want to forget, large enough for the whole world that is now and forever, loved with the love of a Child, a love which leaves nothing outside, a love for which nothing is too small, too poor, too weak, or too full of sin.

In the days of Herod the king:
a mighty and wondrous Star,
a golden band to sing
the great glad tidings
of a Holy Child born
in Bethlehem.

In the day of atoms and fears:
a million stars of lesser fire,
silver-winged hosts to drone
or scream across the sky,
while Arab children cry
in Bethlehem.

In the days of the unquiet soul:
an inward, piercing Light,
the Spirit to breathe "Fear not!
rejoice! for each there still
can be a Holy Child,
a Bethlehem!"

NAIDA KNATVOLD

His Coming

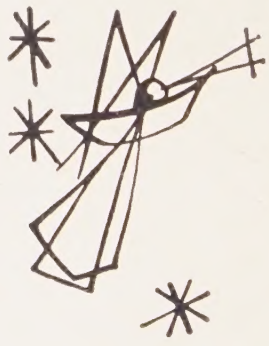
Had He come a man before us,
Fully grown and full in Grace,
Would His Passion be as poignant
As we look into His face?

But the shadow is foreshortened
And the face that does appear,
Is a Baby—small and helpless,
While the Angels hover near.

Now each year we hark His coming,
That we never may forget
How, with love, He first was sheltered
How, with love, His fate was met.

Had He come a man before us
Would our love be undefiled?
But our God—how well He knows us
When He sent a Little Child.

BARBARA KNOWLES



Let Me Find Him

Let me not come
This starry Holy Night
As an indifferent stranger
To look upon the Bethlehem-sheltered Son,
The Christ Child in a crude-built stable manger.
Let me not come
Oblivious of the Light,
Unfeeling—like a stranger.
Let me, rejoicing, find the Promised One,
The Savior in His lowly, dim-lit manger.

GERTRUDE HANSON

Christmas Tree, 1958

From the white-bundled roots of the Christmas tree
we gather gifts and reach for other worlds.
There laughter and the murmur of voices
huddle in the scuffle of little feet.

But as God sent Heaven can men send hell,
and we wake up dead as the rising dust.
Even the tree peels and turns to ways of unknowing.
The mushroom clouds blaze windows in the sky,
while stars look down on emptiness to say,
"There were none wise, no whisper, no moan from the dust."

The innless town and mystic barn are only remembered,
where men and angels sang, "O happily lives the Lamb!"

O tree of lights, angels, star, frost-lace, and flowered corn,
your roots are among the secrets of this morn.
You prophesy a Tree where waters bathe His Feet forevermore.

Gifts with the glow of migrancy
gather of the stars within His Hand
and reflect the lights of Incarnate Birth.

MAYNARD STOKKA

The Trickster Tricked

Why God Became Man

The Christmas theme embarrasses us with its luxuriance. A forest of images has grown up around the stable: spun glass angels, tin foil stars, beasts in papier-mache, a celluloid Holy Family, flocked trees, the Jolly Elf in red velvet, Christmas cards with

(a) the family gathered for a reluctant sitting (it isn't good of Jasper);
(b) the new ranch house with an insufficient sprinkling of snow on the unsodded lawn;
(c) Baby looking fretful or vacant.

We should not wonder that pre-Renaissance painters, whose canvases glow with adoration for the Christ Child, made their nativities into cosmic pageants. For here is God's plenty.

But the muchness can obscure for us the spare outlines of the doctrine of Christmas. Hence it is useful to back up in time and look at the Nativity from a simpler perspective.

In the Beginning Was the Gripe

One of these perspectives is found in the excellent Nativity piece, *The Second Shepherd's Play,* written and produced in the early 1400s. This is a good Christmas play because it leaves inviolate the doctrine of the Nativity: that God became man for us and for our salvation. But it arrives at this towering truth by a very homely route. The first part of the play shows us what kind of men Christ came to redeem. They are not remarkable. They are like us.

The Introit of the play is sung by a trio of complaining shepherds. They are no Christmas card shepherds with marcelled beards. They are wet, cold, and gloomy. They moan about the weather, taxes, and how much more money the boss is getting:

We are so lamed,
Over-taxed and shamed,
We are hand-tamed by these gentry-men.

It could be a lament of the United Auto Workers.

Tricks and Tricksters

Even in their midst there is treason. While the shepherds are sleeping, Mak, an acquaintance, steals one of their sheep. The shepherds, suspecting Mak, go to his cottage. There they find Mak's wife brought to bed with a child. The child is swaddled and lies in the cradle. The shepherds ask to see the baby, pull back the covers, and find the sheep carcass. Strange nativity!

The second act of the play finds the shepherds b on the moor. They are awakened by an angel who of Christ's birth. The shepherds set off singing. T are out of tune but merry:

Lord, if Thy will it be,
Allow poor yokels three
This happy sight to see.

At the manger they present three gifts to the Ch a cherry bunch, a bird, and a tennis ball. And on them sings:

Thou hast o'ercome the devil fierce and wild.
That wily trickster now has been beguiled.

The Devil and Christmas

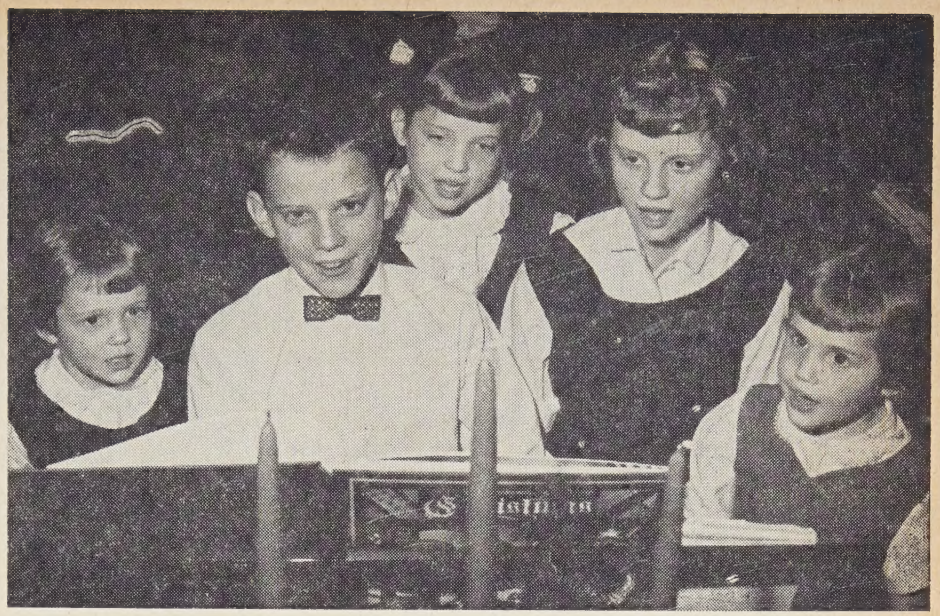
In our eagerness to put Christ back into Christ we have perhaps forgotten that the devil belongs t also. The drama of Christmas is not merely C versus Herod, but Christ versus the devil. The Mi Ages knew this better than we and so did that rol dramatic theologian Martin Luther.

The doctrine is briefly this! The devil tricked our parents into sin and ever after held mankind in c captivity. But God outsmarted the devil. He came the world in the likeness of man, suffered and died, thus paid the ransom the devil demanded to free But in the moment of triumph that foul fiend tricked. What he thought was a man was in t God. The devil was left empty-handed and in roa wrath.

This is probably not cricket and distressingly n but it has the dramatic verve which makes sens the Incarnation—a verve lacking in many modern dimensional theologies which either stupefy or bor I vote for a devil with real intelligence and a stin brimstone, and for angels with wings. I vote for ultimate realism of God in the straw. I vote for primal mystery of Christmas, the outwitting of all licious wit by the simplicity of the Child.

© Karl A. Olsson, 1958

am so glad on Christmas Eve!
His praises then I sing;
le opens then for every child
The palace of the King.



Manger Prayer

Little Child—is there room for me at Your manger? I too am a little child and weak and needy. I need ıe love of parents, the warmth of home, the blessing f heaven. And I am not one, I am millions—all the ttle children of the world. I am black and red and llow and white. I am rich and poor, hungry and well-d, clothed and naked, happy and sad, laughing and ying. Jesus, who took little children in Your arms ıd blessed them, I need the safety of Your arms, the y of Your blessing. Little Child—is there room for ıe children of earth at Your manger?

Little Child—is there room for me at Your manger? am youth, the young people of the world. I know the ıppiness of planning, the frustration of plans gone vry. I know the hope of beckoning success, the de-ıair of youthful failure. Temptations for me are many, ıd often I have sinned. The years stretch ahead, and want to live them. But not alone, for youth, too, needs ne who is Savior and Guide and Guard. Jesus, who oked upon the rich young ruler and loved him, I ed You even as he did. Little Child—is there room r the youth of the world at Your manger?

Little Child—is there room for me at Your manger? am the workers of the world, the men and the women who endure the heat and burden of the day. I am those who are neither young nor old, those who toil for daily bread for themselves and their dear ones. I farm the fields, I work at the bench, I heal the sick, I bury the dead, I preach the Word, I teach the child, I keep the home, I cook and wash and mend and serve. At times I am tired and discouraged, for I have known failure and sadness. At times I am joyous and courageous, for I love to work and I love those I work for. Jesus, who Yourself knew the sweat of honest labor, I need You, the worker's Friend. Little Child—is there room for those who work at Your manger?

Little Child—is there room for me at Your manger? I am age, and the burden of many years is upon my shoulders. No longer for me the anticipation of youth or the labor of the worker. For me the twilight is deepening and mine is a time of waiting. Yet I, too, need You, Jesus. Like Simeon of old who lived but to see You, so I, too, ask nothing better than to know You and Your peace and salvation. It is not easy to be old, and age has temptations all its own. Will You be near me, Jesus, will You let your light shine along the path, so that at eventide I shall have light eternal? Little Child—is there room for age at Your manger?

Amen.

Carol of Remembrance

By Vincent Edwa

O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by;
Yet in thy dark streets shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee tonight . . .

When the Reverend Phillips Brooks wrote this familiar carol shortly before Christmas in the year 1868, the trip that he had taken to the Holy Land only three years before was still a vivid memory. He had hardly started to travel through Palestine before there came to him an intimate sense of the presence of the Christ.

To his relatives back in America, the young Philadelphia rector wrote: "The whole country, every hill and valley seemed marked with His footprints. . . . The Hill of the Beatitudes; another hill where they say Christ fed the multitude. Another ridge climbed, and there was the 'Sea of Galilee, which is the Sea of Tiberias.' There it lay in the afternoon twilight, blue among the purple hills. There were the walks He walked, the shore where He taught, the mountains where He prayed. . . ."

Perhaps the climax of his tour was coming to Bethlehem in the evening when it lay bathed in moonlight. Phillips Brooks never forgot that spectacle, nor how he looked up at the stars that stood out so brightly in the night sky.

When he returned to his work at the Church of the Holy Trinity, his visit to the scene of the Savior's Nativity must have risen to his mind again and again. How the friendly, big-hearted parson wished he might share that blessed remembrance with his parishioners!

Phillips Brooks did not do anything about it until three years after his journey. The children of his Sunday school were scheduled to sing at the Christmas service, and suddenly the rector decided he could help out with a "special carol." The night he had spent at Bethlehem became more vivid than ever—all its magic silence and celestial beauty came alive again as the parson took his pen in hand. Of course, he must have been inspired; nobody can write such lovely verses on the spur of the moment without some sort of spiritual stirring from within. No other explanation is possible.

But once the lines were down on paper, Phill Brooks realized his handicap. He had no music match his words! It was only natural that, under circumstances, he should turn to the handiest of mu cians—his organist and choirmaster, Lewis Redner.

Mr. Redner was no ordinary person in the field music. He had composed pieces for special occasio and he must have been adept at the business. And achieved immortality along with his rector. The st goes that after Phillips Brooks had shown him words, he went to bed and then woke up in the mid of the night with the beautiful tune "St. Louis" ri ing in his mind. He got up in a hurry and put the nc down on paper.

He didn't have much time left to drill his Sun school boys and girls, but he must have done a th ough job. When the children sang "O Little Town Bethlehem" at that Christmas Day service ninety ye ago, the carol was an immediate "hit" with the crowe church. There were no radios then to broadcast program, nor was anything known about making recc ings. However, the words-and-music combination m such a happy impression on all listeners that that p of the service was long remembered.

Today, nearly a century afterward, thousands up thousands of persons are familiar with Phillips Broo stanzas. In English-speaking lands throughout world, "O Little Town of Bethlehem" is always su in the churches at Christmas time. When choirs m their annual rounds, singing to shut-ins, they seld fail to include the beloved carol, since nowadays i such a universal favorite.

If the author were alive today, how overjoyed would be by this discovery! As a matter of fact, man was ever in such an exultant mood at Christ as the big, jolly parson. The season of gift-giving carol-singing fairly enraptured him, realizing as he the deep religious significance of it all. That he sho have succeeded in making a lasting contribution to the festivity and rejoicing would have given him highest possible satisfaction. "O Little Town of Bet hem" will long remain Phillips Brooks' most enc ing monument, for, in the year's joyous interlude, carol, by some miraculous alchemy, seems to bring ple of all races and colors and creeds into one comm bond of love and understanding.

How silently, how silently,
The wondrous Gift is given!
So God imparts to human hearts
The blessings of his heaven.
No ear may hear his coming,
But in this world of sin,
Where meek souls will receive him, still
The dear Christ enters in.

The Bells of Massapequa

By Russell B. Helgesen

Through the centuries bells have played an important part in church worship, especially at Christmas time. This year bells will ring out in a very unique way at St. John's Lutheran Church in Massapequa, Long Island, New York. The young people of the church have found a new and fascinating way of learning music, through an ancient tradition. The church recently purchased, through memorial gifts, a set of 28 English hand bells.

These bells range from E below middle C to G, two octaves higher. They were cast at the Whitechapel Bell Foundry in London, England where the bells of Big Ben (a 13 ton bell) and our own Liberty Bell were cast. This foundry has been producing bells since 1570. The hand bells range in size from 2½ to 6 inches in diameter. They are made of a special alloy of brass carefully tuned to concert pitch.

Two choirs, consisting of 14 young people each, play these bells at special services; sometimes alone but ordinarily with the organ to accompany congregational

One of the two hand bell choirs which play for special services at St. John's Church in Massapequa, Long Island. The bells were cast at Whitechapel Bell Foundry in London, England, where Big Ben and our own Liberty Bell were cast.

singing. In actual ringing, players must become accustomed to the idea that the bell does not ring itself. Most bells can be rung by simply shaking or swinging slightly. A hand bell is different. Its clapper does not hang loosely but is attached to a spring-like apparatus which holds it rather rigid. Clappers are fitted with pieces of leather which produce a very mellow tone, in contrast to the harsh tone given when a metal clapper strikes a metal bell.

At present there is no music published for hand bell choirs. However, at St. John's the choirs play from the hymn book and are able to play the soprano, alto and tenor notes. Each player is assigned one bell or two, depending on the requirements of the music.

Although choir requirements are simple (coordination and a good sense of rhythm), hand bells must be struck with a considerable snap of the wrist. For this the bell is held mouth upward, the leather handle down. The handle is gripped firmly, much as one would hold a tennis racket, with the fist close up under the base of the bell. The bell is held about shoulder height and thrust forward, stopping with a snap of the wrist, just short of the fully extended arm. Volume is controlled by using a less vigorous motion of the arm and the length of tone can be controlled by "dampening." The "dampening" is done by bringing the bell back to the shoulder and touching it lightly to the clothing. This stops vibrations.

The history of tuned hand bells begins about 1700 when they made an appearance in England. At first they were manufactured in small sets for the use of tow bell ringers in practicing change ringing. The sets gr in size, and musically gifted and imaginative ring realized the possibilities of tune playing on hand be

Back in 1847 P. T. Barnum brought the Lancash Bell Ringers and Jennie Lind to this country. Barnu stipulated that the bell ringers be billed as "Swiss B Ringers," dress in Swiss costume, and grow long m taches. The players objected, but Barnum held them their bargain. This started the false belief that the Sw were the ones to originate hand bells and tune ringi

After Barnum neatly fooled the public, a Bos physician, Dr. Arthur H. Nichols, became interes in the British tradition of change ringing while visit in England. He founded the Old Colony Guild Hand Bell Ringers with the purpose of training group to perform on the bells of the Old North Chur Among these ringers was his daughter, now Mrs. thur Shurcliff, who went on to organize the fam New England Guild of English Hand Bell Ring and subsequently to establish the American Guild Hand Bell Ringers. More than 100 groups have b founded in America since 1940 in churches and scho Today there are, however, only about 60 church-sp sored hand bell choirs in this country, more than h of them in Presbyterian churches. St. John's is belie to be the only church of the ELC to have hand be Because of the growing demand for the bells, this valued at more than $400, took nearly two years delivery.

Christmas in July

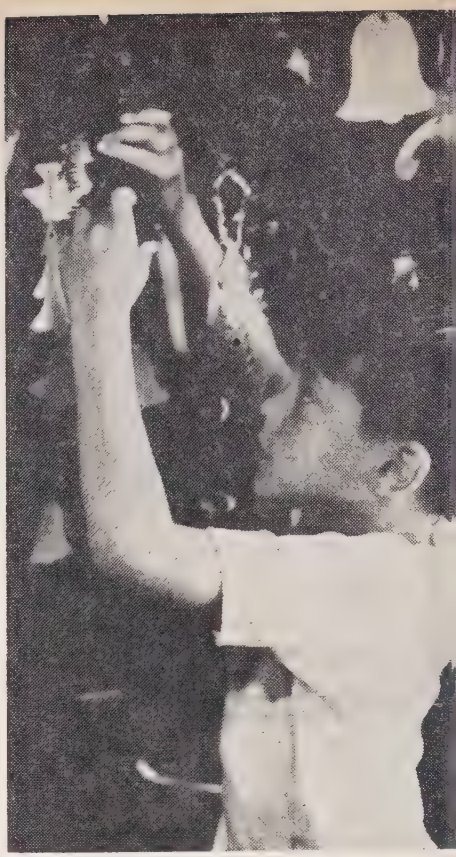
Story by Cal Gertsen

Photos by Gin Briggs

Snow and cold do not make Christmas. The joy of the birth of our Savior knows no time or season but gladdens our hearts whenever we pause to reflect on the occasion.

The children at Camp Sharparoon, a summer camp run by the New York City Mission Society, come from the low income sections of the city, and Christmas in December has meant very little to them. To give these children some of the real joy and meaning of the Christmas season, the staff at the camp planned a "Christmas in July," a 24-hour celebration to include everything, spiritual and secular, that is associated with the Yuletide . . .

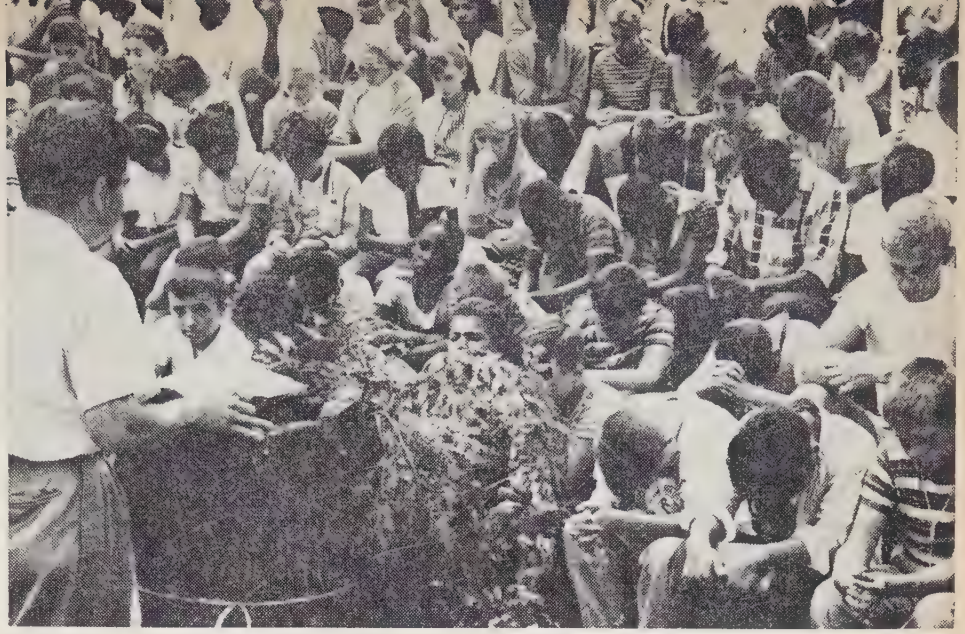
Christmas began after the noon meal on July 24. The older boys went out into the woods and cut down two huge spruce trees for the play lodge and dining hall, and pine boughs for additional trimming . . .



. . . and the younger children trimmed the tree in the play lodge and decorated the buildings.

After-supper activities include the English tradition of finding ar burning a Yule Log, and a Chris mas Eve Candlelight Service in th outdoor chapel by the lake. Whe the campers had gone to bed, th 60 members of the staff went each small camp in a candlelig procession, singing the tradition carols.

The staff then congregated in th dining hall to decorate the hu tree, wrap gifts (everyone in cam had made a gift for someone else fill the campers' stockings wi fruit, nuts, and candy, and decora the tables for breakfast.



Christmas morning brought smiles, shouts, and laughter as the children saw the decorated tables and their stockings. The prolonged breakfast was followed by the highlight of the day—the Christmas morning service with the reading of the joyous story, the sermon, and the hymn singing.

The service was followed by a program put on by the foreign students on the staff, who showed how the season was observed in their native lands. Here a counselor from Liberia demonstrates a ritual Christmas dance of his country.

Then came the gifts—something for everyone, given and received amid shouts of joy. Finally there was a huge Christmas dinner—turkey with all the trimmings, topped by apple pie a la mode.

Among the councillors and staff (right) were nine students from ELC colleges. They, with the director of the camp, Cal Gertsen, planned the mid-summer Christmas.

Correspondence

In the Spirit of Appeal

►Not in the spirit of rebuttal, but in the spirit of appeal, may I make an observation.

To quote P. G. Knudson, "The main issue is State's Rights." Your argument and that of all "State's Righters" would be greatly advanced if this were coupled with a realistic consideration of State's responsibilities; to the union, its constitution and its institutions, to the laws of the individual states; and to the welfare of its citizens of every race. Rights and responsibilities are inseparable. There must not be rights from, but rights for.

This attitude is singularly missing in all I read regarding state's rights.

I do not presume to know the attitudes of the State's Righters. I do not charge that it is to be free from responsibility, I only ask, is it?

Dr. David F. Struxness
Claremont, Calif.

We Need Not Mourn

►There have been a number of editorials, articles, and communications regarding the new Service Book and Hymnal. Some have been favorable, and some critical. I would like briefly to express my fullhearted appreciation of this book. I think it is a real gift to our churches, which will grow ever more precious through the years.

Like many others, I was somewhat afraid of changing from the old to the new, especially since the Common Service had not been used here. Attendance at a regional presentation conference settled the matter for me.

Our experience has been very encouraging. We did a reasonable amount of preliminary work with choirs and other groups. We did not use the hymnal before the service was also taken into use. The people have done well with the service, and enjoy it. We already feel that it is a fine vehicle of worship, and it will be increasingly so with growing familiarity. The service for the celebration of Holy Communion is truly beautiful. And the general prayers are both rich and fine.

And then I am delighted with the hymnal. Many of the hymns familiar from Hymnary and Concordia are there. A good number of these are improved both musically and textually. Nor need we mourn many losses. If we have a sense of loss in the case of a few that are not included, this is completely overshadowed by the wealth of new hymns and tunes given to us. It would be tempting to go into detail, but that would take too much space. The hymns are worshipful, strong and majestic, tuneful and lovely; and the selection is remarkably rich and complete.

The Committee for the Service Book and Hymnal has not only done an immense amount of work, but has made of it a notable achievement. The result is a beautiful book which we shall learn to love increasingly with every passing year.

(The Rev.) Joseph Tetlie
Littlefork, Minnesota

Full Stewardship

►In these days of emphasis on Stewardship of means, should we not emphasize more strongly our full Stewardship? Maybe we speak in our churches of the total commitment of life to Christ and His Church, but we wonder whether it is getting across.

At times it comes home to us in a shocking way. We had such a jolt here recently. In an area where we consider ourselves strong, the Lutheran Church—Missouri Synod conducted their version of the PTR. This area is a square of forty to forty-five miles each way. We have multiple parishes here, with two exceptions. We have felt that mostly there is a strong program in the churches, even though the pastors are serving three and four church fields. Yet, the Missouri Church came into this area of ours and gathered in 843 adults for the Pastor's Church Membership Class and 300 children for Baptism!

Don't we need to re-examine o total stewardship of the Gospel her If this story is repeated in the are where our ELC is the strongest, is any wonder that the Catholic Chur and others are making their inroad Thank God for the large graduati classes of the Seminary. In time will have the manpower to allow to break up these cumbersome multip parishes. But what will we do in t meantime? And when that time do come, will our parishioners have fai sufficiently strong so that they can e ercise a total stewardship of the Go pel?

(The Rev.) Frithjof Olderr
Maddock, N. Dak.

The Academy Moves Forward

►It is exciting to be where everythi is moving ahead. Such was my pri lege recently in visiting Augusta Academy, Canton, S. Dak., for Eva gelism Week.

The school is moving ahead in eve way. There is an increasingly high ca ber student body. There is a cor sponding movement forward in t procurement of faculty and staff. T same direction and movement can seen in the building program en sioned for the near future.

Many specific advances impress t visitor to the Academy. Certainly t excellent spirit of fellowship amo students and faculty is evidenced all sides. One cannot listen to t choir rehearsing each afternoon wit out being thrilled by what can accomplished with high school you in singing good music well.

Visiting classes, you are impress by the unusual gifts of the faculty stimulating their students to maximu effort in their studies. Practically eve faculty member has a Master's deg and is well-equipped to give lectu that are both interesting and conta a high degree of quality. The schoo pastor, the Rev. Harlan Norem, succeeded in weaving into the life every student on the campus a re tionship that is permissive and respo sive.

David Brown, YPLL
Minneapolis, Minn.

BOOKS *in Review...*

? , ! & ( ) %

MARKS OF DISTINCTION. Edward Kuhlmann, Wartburg Press, 161 pages, $2.50.

Edward Kuhlmann has long been known as a non-conformist among inspirational authors, but it tops all when he presents this series of practical messages based on the little-noticed "marks of distinction" that we encounter in our reading. The question mark becomes the symbol of "life's elusive answers," and the comma "the challenge of the incomplete." Quotation marks introduce "flowers from other gardens." The result of such ingenuity is a skillful blending of humor and good advice which adds up to easy and worthwhile reading.

RICHARD A. RODNING
Coeur d'Alene, Idaho

What Provokes Canadians

GOOD FENCES MAKE GOOD NEIGHBORS. Joseph Barber, Bobbs-Merrill Co., 268 pages, $4.00.

This is a good book for Americans to read—simply because they are Americans. Americans are fond of thinking of their country as the richest and greatest nation on the earth. We have had disquieting evidence that not all nations share our enthusiasm for ourselves. While we realize that, however, it is also true that many people are tremendously unaware of our Canadian neighbor just to our north. As a nation we take them for granted. That very fact is one of the reasons for the sub-title of the book: "Why the United States provokes Canadians." The book mentions the indignant Canadian response to the remark of a United States senator who remarked about Canada: "As long as the fish keep biting up there we have nothing to worry about." Canadians just don't like that attitude.

The book presents the picture of a small nation of 16 million spread over a 5000-mile front from ocean to ocean trying to maintain a national identity while living alongside an American colossus of 176 million. We get a picture of the desperate effort to generate and equip a national spirit in the face of the overwhelming torrent of American cultural activity—books, TV, magazines—in the face of American economic penetration to the point that most of Canadian big business is American owned and controlled—in the face of the fact that the Canadian military establishment has become an American appendage. All these things have done mayhem to Canadian pride. The worst part of the whole business, from the Canadian viewpoint, is that most Americans don't know this and wouldn't particularly care if they did know it.

Perhaps the title of the book is for us rather than the Canadians. There are legitimate fences in national pride and sovereignty. If we respect them as good fences we can have a good neighbor.

Americans need to read about their neighbor to the north. This book will give a good background for understanding Canada. We recommend it highly.

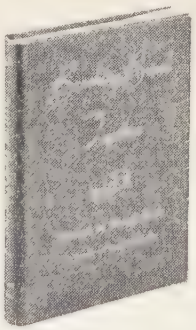
MILTON S. JOHNSON
Moose Lake, Minnesota

When Women Pray

BREAKING BREAD TOGETHER. Edited by Elaine Rich, Herald Press, 391 pages, $3.00.

Here is a daily devotional book, written by women and specifically for women's use. Twelve women, most of them mothers, all of them Christians, and all with experience in writing, took on the task of writing this book.

Each has written a set of meditations for one month. Each has her own style of writing, with her own approach and application. Each has chosen a topic for the month such as *The Upward Look, Keeper of Home,* and



So Great a Cloud of Witnesses. Using illustrations from nature, home, children, life's experiences, and quotations from innumerable authors, each has developed her theme, closing with Scripture verses.

The book is well written. Many of the quotations are choice. There is a fine Christian emphasis. As the editor says in the preface, "We wish to break the bread of life with you in these pages, and pray that the Lord Himself may use our words to His glory."

MRS. ROY NIELSEN
Wahpeton, N. Dak.

He Puts Them in Their Place

THE PLACE OF WOMEN IN THE CHURCH. Charles Caldwell Ryrie, Macmillan, $2.95, 147 pages.

Dr. Ryrie might more accurately have titled his book "The Place of Women in the *Early* Church," for this study of woman's status as recorded in the teachings of Jesus Christ, as developed by His follower, Paul, and in the early Christian Church concludes at about the fourth century A.D. He has done a scholarly piece of work, with copious footnotes at the end of each chapter, but the lay reader may become frustrated at times in not having the background to easily follow Dr. Ryrie as he threads his way from reference to reference, or brings in the Greek words on which an interpretation hinges. For this reason the book may not be of general reading interest, although it would have its place in a pastor's library, or possibly as reference volume in the local ladies aid or WMF library.

In his discussion of the vital problems of marriage, divorce, and remarriage as they affect women, of widowhood and women's service in the Church, Dr. Ryrie shows the liberating influence of Christianity. Jesus introduced a new appreciation of women and gave them a spiritual privilege equal with that of men, but, Dr. Ryrie adds, "definite differences, however, existed in their spiritual activity."

In his introductory chapter, Dr. Ryrie says: "Author and reader alike must be constantly on guard against trying to prove a particular pet point from the historical facts. . . . There is scarcely an ecclesiastical body which has not discussed the place and service of women within its group today."

However, in the concluding chapter, he sums up his findings in a statement in which it would appear he *did* have a pet point of view and that his guard wasn't up quite high enough. In answering questions raised in the church today as to "What is the ideal woman?" and "What could we call the complete development and full blossoming of woman's life?" he states: "Those who share this author's view of inspiration will answer . . . by saying that in the inspired writing we have the mind of God concerning the full development of women. And this will mean subordination and honor in the home, silence and helpfulness in the church, according to the teaching and pattern of the New Testament."

NAIDA KNATVOLD
Minneapolis, Minnesota

A Guide to Ephesians

A Remarkable Letter. N. N. Ronning, 15 pages, 25c.

This brief booklet concerns itself with the book of Ephesians. It has the quality, which is characteristic of Mr. Ronning's writings, of arresting attention. The author has the gift of stating in as few words as possible what is on his heart. It is refreshing to compare his chaste language with current rhetorical verbosity.

This is not an introduction, nor an outline, nor a study book. It may perhaps be called a guide to the "remarkable" passages Mr. Ronning has found in Ephesians. Therefore it is likely to send the reader, as it did this one, to the Biblical letter, in order to bring those passages to mind.

Iver Iverson
St. Paul, Minnesota

Classroom Technique

The Christian Teacher. Perry Le Fevre, Abingdon Press, 176 pages, $2.75.

This book, another in a growing list of volumes concerned with Christian higher education, deals with two major areas of concern. The author first seeks to show the relationship between the Christian faith and the content of various disciplines of the curriculum (humanities, social science, and natural sciences) and then goes on to discuss the method of the Christian teacher in terms of the instructor's classroom approach, attitude, and technique on the one hand, and his "knowing the students" through personal interest and counselling, on the other hand. In the second area, that of method, the author is at his best.

Le Fevre, who is associate professor of theology and education in the Federated Theological Faculty of the University of Chicago, approaches his subject from the standpoint of the "vocation of the Christian teacher." The Christian teacher is one who exercises his Christian calling in his teaching work, and therefore, from the standpoint of his understanding the situation in which he works and his motivation to teach, the work he does is different from that of other "good" teachers.

In the chapters dealing with the various curriculum areas the author generalizes and presents no material not already covered in other volumes, most notably the Hazen collection *(Christian Perspectives in College Teaching)*.

In the second half of the book the author deals with method, and here he suggests relationships between students and teachers on the basis of a Christian understanding of personality and life. Specific suggestions are made as to ways in which to involve students in the learning process through case studies, personal interest on the part of the teacher, and counselling or "talking" sessions. In these chapters teachers will find numerous practical helps for enlivening the classroom and whetting the academic appetites of students.

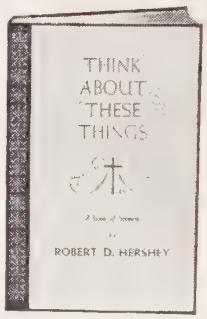
The book is quickly read but includes several "stopping places" which could provoke profitable discussion in a group of teachers—and students.

Sidney A. Rand
Minneapolis, Minn.

Stimulating Preaching

Think About These Things. Robert D. Hershey, Muhlenberg Press, 198 pages, $2.50.

Pastors will appreciate this book of sermons, especially those who like a new slant on the old truths. The author is a preacher, make no mistake about it. His sermons reflect the infinite care of a good craftsman. At times his style is reminiscent of his illustrious predecessor at Holy Trinity Church in New York, Dr. Paul Scherer. There is a quality



here that makes one glad to be a preacher of the gospel, and stirs one to the taking of greater pains with one's own sermons. That, as all conscientious preachers will agree, is something we all need.

The sermons deal for the most part, not with periphery matters, but with the solid, essential truths—things like Justice, Peace, Freedom, Forgiveness, Faith. It is in dealing with these topics that the author is at his best. One has the impression that he has grasped what St. Paul was driving at, and speaks from the same ground. He deals with the fundamental verities of the faith not in the traditional pattern and with the familiar words (and for this some may hold him suspect), but nevertheless manages to hold these truths against human needs in a way that gives them a new relevancy.

Sometimes, as in his sermons on Relativity, Regimentation, and the like, the author becomes more philosophical, and in the mind of this reviewer, less effective. He is far better when scriptural than philosophical, which is perhaps as good a recommendation of the book as can be given.

Arnold W. Nelson
Milwaukee, Wis.

For All Sorts and Conditions

Streams of Healing. Compiled Lester R. Liles, Fleming H. R Co., 154 pages, $2.50.

This book is an array of short treatise those who need comforting. There is a S ture passage and a statement for the pu of offering comfort to the sick and trou Each treatise closes with a short prayer

Although the compiler suggests that treatises are prepared by "distinguished C tians throughout the country" I failed recognize a single one of the 138 contrib listed. The treatises are not very profo and each subject is inadequately treated. simplicity might be acceptable for the mature reader.

Carl O. Pederson
Seattle, Washington

Creatures of Scripture

Bible Animals. Lulu Rumsey W Vantage Press, 479 pages, $4.00.

The author reveals a great love for and His creation in her book about ani of the Bible. She has limited the boo the mammals, and forty classes appear i phabetical order. Each is described fro naturalist's viewpoint and a historian's spective.

Several passages of scripture which seem obscure are clarified, while other sages are enriched through a more sp knowledge of the traits and habits of animals.

This book inspires the reader to ob God's creation and creatures in conjun with the study of the Word of God.

Mrs. Henry Johnson
Fergus Falls, Minneso

For the Parents' Class

Partners in Education (Parent ance Series No. 7). Concordia Pub ing House, paper, 54 pages, 60

This booklet is planned for home re by all parents in a congregation. It w probably have greater benefits if used a basis for discussion by a parent group. cellent aids for such use are given i form of realistic discussion questions and gestions for presentation. This would be helpful for anyone planning an adult gram for a congregation. The book's is that the home is the primary educa agency but should be supplemented by c and school. The relation of parents to firmation instruction, parochial and schools, etc., is discussed. It is well reading.

Rolf Aaseng
Minneapolis, Minnesota

For the Family Altar

J. R. Hestenes
Mount Zion

Toward the Sunday After New Year

The Epistle: Romans 3:19-22 • The Gospel: Matthew 2:19-23

Monday, December 29

DELIBERATE STUDY

Read Psalms 48:12

Walk about Zion, go around about her, number her towers.

Mount Zion was the highest of four hills within the city of Jerusalem. To the people of the Old Testament this mount has special meaning; it was for them a symbol of power and endurance. At one time in the hands of the enemy, it had been taken by David who established his headquarters there, building his palace, towers, ramparts and citadels. Let the people look up to this place, and not simply take it for granted. For here was Zion, a bulwark, a representation of the kingdom God had established for them.

As we draw close to the end of the year, gracious Father, and engage in a quiet recounting of the days that have passed, never to return, make us grateful for the constant, eternal values of the Kingdom of God. This is our Mount Zion, with its towers, ramparts and citadels standing sure against all ravages of time. In Jesus' Name. Amen.

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Tuesday, December 30

DOXOLOGY

Read Psalms 48:1

Great is the Lord and greatly to be praised in the city of our God!

These are fit words for the closing days of the year. They are words of praise to God for all His benefits to us. Time brings with it all that belongs to the experience of man; good and evil, joy and sorrow, success and failure. And every year that passes into history takes with it the closed book of every man's experience. But for the Christian there is no tyranny here because God is in all his days. In God all is triumph. With Him there is forgiveness and eternal life.

Your love and grace overshadow all our experiences, O God. There is nothing to be compared to Your mercy. Make our lives a doxology, a true song of praise to Your goodness. For hope, for sustaining faith, for Christian confidence, we thank You, heavenly Father. Keep alive in us the spirit of thanksgiving out of remembrance of Your lovingkindness. Amen.

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Wednesday, December 31

FOR EVER AND EVER

Read Psalms 48:14

That this is our God, our God for ever and ever.

This is the sum total, the height of the impression, the Psalmist gains from taking a thoughtful view of Mount Zion. There was something abiding about it; it was a lofty place of long standing, and its very ramparts and towers spoke eloquently of continued strength and endurance. And with the eye of a true believer in God it was easy for him to carry the image over to the everlasting God who endures from generation to generation. Only with God is there changelessness.

We thank You, dear Lord, for the year that is past, and for the many blessings You have showered upon us. And now, as we note the close of one year and the beginning of another, we pray that this year also may be lived unto You. We are thankful that You have entered into Time and have invited us to commit ourselves to You so that we become, by Your grace, subjects of the blessed Forever.

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Thursday, January 1

GOD WITH US

Read Psalms 48:9

We have thought on Thy steadfast love, O God.

Many thoughts have been written on human feelings at the start of a new year. As important as resolves may be, or the idea of using the occasion as an opportunity to "start over," far better is the assurance that we enter into a new year with God. Standing in the shadow of Mount Zion, the Psalmist spoke of the steadfast love of God. He must have recounted that steadfastness in the history of the people, and he knew that it could be counted upon in the future. In an unsure world God alone is sure.

This day is like a door into the house of the new year. Take my hand, dear Jesus, and bid me enter. I pray that You will continue to shepherd me in the days to come. I would resolve nothing but to be obedient to Your will. In this resolve I am pleasing to You. I pray, therefore, for the help of Your Holy Spirit, that I may live in a manner well-pleasing to You. In Your Name. Amen.

Friday, January 2

GOOD DEFENSE

Read Psalms 48:3

Within her citadels God has shown himself a sure defense.

God had shown His strength to His people; there was no denying this fact. Mount Zion, which represented the power of God, with its unassailable fortress, kept reminding the faithful that in God was their defense. The element of fear plays a large part in the lives of people, and is emphasized in thoughts of what the future may hold. The people of God rid themselves of fear because they have good defense in Him. They are not helpless pawns, subject to the whims of life.

Keep us within the fortress of Your protective might, O God, that we may know the confidence of Your children. Having childlike faith in You we will walk fearlessly into the coming days. Even though we know we walk in danger on this earth, the walk is safe because it is with You. Teach us careful, prayerful reliance on Your Word. In Your Name we pray. Amen.

Saturday, January 3

HAPPINESS

Read Psalms 48:11

Let Mount Zion be glad! Let the daughters of Judah rejoice.

At its finest moments, Israel admitted that her real rejoicing was in God. In this she was right, for she counted as secondary all other causes of happiness. Indeed, the beginning and the end of joy was and is the fact of God, His love, His protection, His regard for the people. Happiness is real or it is "put on." Only happiness springing from peace with God through Christ is genuine. All other varieties are temporary and cannot satisfy the heart.

Give unto us the happiness that is born of a right relationship to You, dear heavenly Father. Fill us with the gladness of Your sons and daughters. Sanctify our mirth so that our joy will be the joy of salvation. In a world that is looking for happiness, make us instruments to shed abroad the story of Your love, that others also may know true joy. Amen

On Boston Common

U.S. Mayors Sing Carols

A choir of some 400 U.S. mayors and city managers heralded the ninth annual Boston Christmas Festival on the First Sunday in Advent.

Mayor John B. Hynes of Boston led the carolers, who were delegates to the American Municipal Association's convention.

The choristers assembled at a white-spired "Christmas Chapel" specially erected for the festival on Boston Common. Nearby was the Nativity creche composed of some 100 heroic-size figures. It was twilight and more than 50,000 festival lights glistened amid tree branches on which a light snowfall in the morning had left traces of a promise for a "white Christmas."

A uniformed choir of nurses from the New England Baptist Hospital and the Holy Cross Greek Orthodox Seminary choral group accompanied the civic leaders in carols.

Following the concert a festival committee comprised of Boston businessmen presented Mayor Hynes with a set of Westminster chimes to be known here as "The Freedom Bells." The chimes will be permanently installed on the Common's Parkman bandstand and will be heard throughout the festival.

Mayor Hynes inaugurated the festival earlier at City Hall plaza where he operated a switch to light the first of four candles of an Advent wreath. The plaza display includes a life-size creche.

Christmas With GI's

Both Protestant and Roman Catholic representatives will spend Christmas with American GI's again this year.

The Rev. Dr. Edwin T. Dahlberg, president of the National Council of Churches, will spend the 1958 Christmas season with units of the United States armed forces in Spain and North Africa.

AWARD FOR MARIAN ANDERSON—Marian Anderson, renowned contralto and currently a United States delegate to the United Nations, received the 1958 Bible Award of the New York Bible Society for her "example of the principles of Christian living." Dr. David Fant, executive secretary of the society, presented the award.

—RNS Photo

Dr. Dahlberg will preach on Ch mas Day at Sidi Slimane, French rocco, headquarters of the 3906th Base Group.

His visit continues for the sixth cessive year the National Council Churches' tradition of sending its p dent to visit members of the Un States armed forces, their families, their chaplains at Christmastime, as spiritual ambassador of the 144 churches at home.

Dr. Dahlberg left New York on D 18. He is scheduled to return to United States by way of Paris, leav the French capital Dec. 31.

Francis Cardinal Spellman, A bishop of New York, left by plane Dec. 12 to spend the Christmas sea visiting American soldiers in Germa Iceland, and Greenland.

The cardinal will tour Ameri military bases in his capacity as M tary Vicar for Roman Catholics in U.S. Armed Forces. Prior to start his Christmas visits, he attended Consistory on Dec. 15 at the Vati

Making his eighth consecutive nual visit to GI's in foreign countr Cardinal Spellman will return to country by way of Newfoundla departing on Jan. 1.

Lilje Cancels Visit

Bishop Hanns Lilje of Germany cancelled his appearance at Un Theological Seminary in New Y during the second semester of the demic year 1958-59.

Bishop Lilje had been appoin Harry Emerson Fosdick Visiting fessor and was to be in residence Union for a five-month period be ning next January. His schedule also to include visits to other semina and educational institutions through the country.

Bishop Lilje requested cancella of these arrangements because of extra burden of work placed upon since the accidental death last Sept ber of Bishop Volkmar Herntrich the Evangelical Lutheran Church Hamburg.

de Blank Attacks Apartheid

Dr. Joost de Blank, Anglican Archbishop of Capetown, in his first major public statement after returning from visits to England and the United States, delivered a blistering attack on the South African government's policy of apartheid (racial segregation).

The archbishop has spoken out many times before on this subject, but his latest statement was one of the most forthright and comprehensive he has uttered. He made it at the biennial synod of the Capetown See after spending three months attending the Lambeth Conference of Bishops in London and touring the United States.

Archbishop de Blank prefaced his criticism of the government's racial policies by stressing that apartheid involves "cruelty and callousness" and therefore "even the slightest smell of apartheid must be removed from our churches."

"We dare not let ourselves," he declared, "be contaminated by such a social poison. Man cannot touch pitch without being defiled—and we are forbidden to have any fellowship with unfruitful works of darkness."

Noting that his predecessor, the late Dr. Geoffrey Hare Clayton, had also spoken out against racial legislation, Dr. de Blank said it was the implementation of apartheid in 1949 with its consequential humiliation of fellow human beings that first aroused Archbishop Clayton's wrath.

"In 1953," he said, "he itemized the folly and dangers of the Group Areas Act, and the following year he spoke with the strongest disapproval of the Bantu Education Act. In 1956, he warned against the removal of non-European students from universities and spoke strongly against the inevitable results of removing entrenched clauses of the Union constitution."

Dr. de Blank told the Synod, "I remind you of these matters in order to set in perspective the calumny and contumely to which I have been subjected since coming to this country."

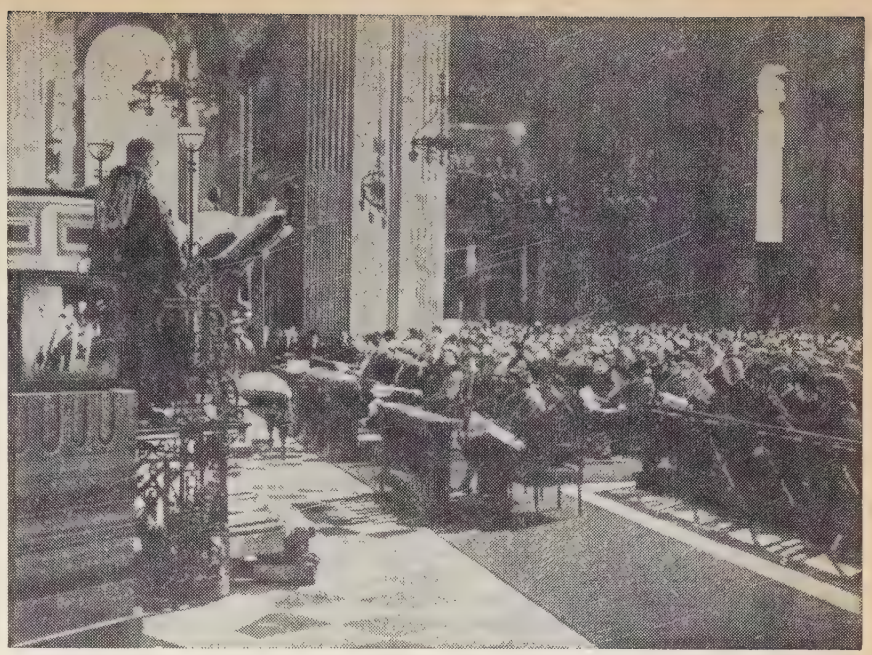
"I came," he said, "determined to follow the example of Buddha, to maintain 'a noble silence' until constrained to raise my voice. But after seeing the ghastly squalor wherein many of Christ's little ones were forced to live in Windemere (an African shantytown on the outskirts of Capetown), and the ruthless separation of man and wife under the Native Laws Amendment Act, I had to speak out."

"FATHER" IS FATHER OF 15

A 74-year-old former shipping executive and the father of 15 children will be ordained to the Roman Catholic priesthood in the Netherlands on Dec. 20.

He is F. E. M. Lucassen, who entered the Benedictine monastery two years after the death of his wife in 1951.

All his children—eight sons and seven daughters—will attend the ordination. Four of the daughters are nuns.



AMERICAN CHAPEL DEDICATED—Vice President Richard M. Nixon (front row, right) and Mrs. Nixon with the Royal Family of Great Britain attended the dedication of the American Memorial Chapel in St. Paul's Cathedral, London. The chapel is inscribed to "The American War Dead of the Second World War from the People of Britain."
—RNS Photo

Clergy Life Exciting

The Rev. Merrill W. Drennan, who at 35 gave up a promising career as an agent with the Federal Bureau of Investigation to enter the ministry, has demonstrated that he still knows how to "get his man."

Only now he is gathering members for Millian Memorial Methodist Church, in suburban Silver Spring, Md., and making churchgoers of them.

Methodist Bishop G. Bromley Oxnam of Washington revealed that the ex-FBI agent has the fastest growing church in the Washington area, and perhaps the nation. Since 1954 its membership has climbed from less than 200 to more than 900.

Mr. Drennan had been an FBI agent for six years when he dropped in to a noonday Lenten service nearly a decade ago at Washington's downtown Church of the Epiphany (Episcopal). He heard a sermon by Dr. Joseph R. Sizoo, now professor of religion at George Washington University, so eloquent that it moved him to consider serving the church full-time instead of only as a Sunday school teacher.

His most exciting role as an FBI agent, the minister recalls, was serving as one of the bodyguards for the late Secretary of State Edward Stettinius, Jr., during the United Nations conference in San Francisco in 1945 when Stettinius' life was threatened by fanatical opponents of American participation in the UN.

But he finds life as a minister much more exciting, he said.

Construction Record Set

Church construction set a new record for the month of November, totalling $81,000,000, the Departments of Commerce and Labor report.

Total for the month was $3,000,000 more than for the same month of 1957, and brought construction for the first 11 months of 1958 to $785,000,000, only one per cent less than last year.

In Missouri Synod . . .

Liberalize Dancing Stand

Liberalizing a traditional stand that social dancing is immoral, the St. Louis Lutheran Pastoral Conference adopted a statement declaring that such dancing is permissible for young Lutherans "if properly supervised."

The conference represents about 80 congregations of the Lutheran Church —Missouri Synod in the St. Louis area.

Times and places where social dancing is permissible were limited by the conference. Dancing in parish houses was opposed, but was condoned for schools and private homes, if approved by parents.

Meanwhile, a new policy on social dancing was being considered by Concordia College Conference of the Synod, which includes pastors in the Milwaukee and Racine areas of Wisconsin.

Aid Unwed Fathers?

Aid for unwed fathers, "whose problems are as great as those of the unwed mother," is being urged by a caseworker for the Lutheran Welfare Society of Wisconsin.

Milton C. Hanson of Madison, addressing a session of this state's Welfare Forum, said that as far as anyone has been able to determine, the unwed father appears to have the same emotional problems as the woman involved.

The increasing number of male "repeaters," he said, could be curbed if more counselling was extended to them. Mr. Hanson noted that the amount of information on the unmarried father was "appallingly scarce," and the most society seems to offer him is an attitude of "weak tolerance."

Mr. Hanson stressed that many welfare agencies try to contact the father only on rare occasions and, when they do, their main purpose is to secure financial support for the child. Seldom are arrangements made, he said, for the father to have "visiting privileges" with the child, although that is the one thing the unwed father most often seeks.

The caseworker said that most unwed fathers were in "conflict." That is, he said, each was a "unique, unhappy, conflicted person who needed the experience of being accepted, believed, and understood—in short, one who needs to be shown human compassion."

Canadian Center Opens

A new Lutheran Student Center has been opened near the University of Western Ontario in London, Ont. The school has an enrollment of more than 4,000 students.

The project is sponsored by the Canadian Lutheran Council, an agency of six of Canada's seven Lutheran bodies. Serving as chaplain of the center is the Rev. John Vedell, who, in making the announcement of the center's opening, said he expected that a full program of worship, study, and Christian fellowship would evolve during the next year.

Name Quarterly Advisors

A newspaperman and four the gians have been elected as Ameri members of an international advis board that is being established for "Lutheran World," quarterly publ tion of the Lutheran World Federat

The newspaperman is Willmar T kelson, religious news editor of *Minneapolis Star,* and an active layn of The Evangelical Lutheran Chu

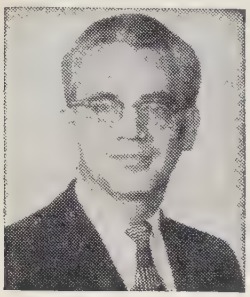
The theologians are Dr. Theoo G. Tappert, professor at the Luthe Theological Seminary at Philadelp Pa., of The United Lutheran Chu in America; Dr. Julius Bodensi professor at Wartburg Theolog Seminary at Dubuque, Ia., of American Lutheran Church; Dr. gar Carlson, president of Gusta Adolphus College at St. Peter, Mi of the Augustana Lutheran Chu and Dr. Warren Quanbeck, profe at Luther Theological Seminary at Paul, Minn., of the ELC.

Pictured above is Dr. Rudolph H. Schmidt, retiring president of the Board of Directors of the Lutheran Welfare Society of Wisconsin (center) receiving a citation from Dr. Theodore Ohlrogge, president of the Wisconsin District of the ALC (right), as Eugene Cerveny, member of the Society's staff, looks on. The ceremony took place at Dr. Schmidt's home in Clintonville, Wis.

Dr. Schmidt retires from the Board of Directors after having served for two terms. He was president of the Society for one year and its treas for four years. Dr. Schmidt is on the most active Lutheran lay lea in America. He is a member of Board of Trustees of the ALC an one of its members serving on Joint Union Committee. He wa member of the Committee on P and Organization, which compl the first draft of the basic docum for the union of the American Lut an Church, The Evangelical Luth Church, and the United Evange Lutheran Church.

ELC Pastors Elected NLC Executives

Two pastors of The Evangelical Lutheran Church were this month elected executive secretaries of a division and a department of the National Lutheran Council.



The Rev. A. Henry Hetland, who has devoted most of his 20 years in the ministry to student service, was elected as executive secretary of the Division of College and University Work of the National Lutheran Council.

For the past five years, Mr. Hetland has been the NLC division's western regional secretary, with headquarters in Berkeley, Calif. For the nine previous years he was pastor to students at the University of Wisconsin in Madison. He will assume his new post January 1.

Mr. Hetland was named at a meeting of the Executive Committee of the National Lutheran Council, Nov. 25-26, to succeed Dr. Donald R. Heiges, who resigned as of last Sept. 1 to become dean of Chicago Lutheran Theological Seminary in Maywood, Ill.

The Division of College and University Work, representing the eight church bodies of the National Lutheran Council, supervises and coordinates a Lutheran ministry and program for students and faculty members at colleges, professional schools and universities throughout the United States.

Mr. Hetland was born in Montrose, S. D., April 25, 1912. He received his B.A. from Augustana College, Sioux Falls, S. D., in 1934 and his B.Th. from Luther Theological Seminary, St. Paul, Minn., in 1939.

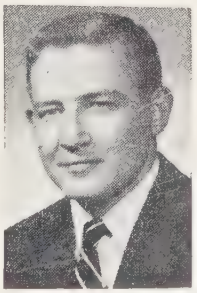
He has also studied at the Lutheran Bible Institute in Minneapolis, the University of Wisconsin, Pacific Lutheran Theological Seminary in Berkeley, Calif., and Chicago Lutheran Seminary.

After his ordination by The Evangelical Lutheran Church in 1938, Mr. Hetland served a year as assistant pastor and minister of music of First Lutheran Church in Eau Claire, Wis., and five years as pastor of Our Savior's Lutheran Church in Muskegon, Mich.

In 1944 he became campus pastor at the University of Wisconsin. During his ministry there, a new Lutheran student house was erected. Pursuing his special interest in music, he also organized and directed the University Lutheran student choir. He was choir director this year at the Ashram of the Lutheran Student Association of America and also in 1955 and 1956.

In 1951, under the auspices of the LSAA and DCUW, he served as leader of a student group that traveled in Scandinavian countries, France, Germany and Holland on a European study project.

As western regional secretary of the Division of College and University Work since 1953, he has supervised Lutheran student work in 11 of the western states: California, Washington, Oregon, Nevada, Idaho, Utah, Arizona, Montana, Colorado, Wyoming and New Mexico.



The Rev. David M. Granskou, 31, has been elected secretary of the Department of Theological Cooperation of the National Lutheran Council. The department is attached to the NLC's Division of Lutheran World Federation Affairs.

Now completing studies for a doctorate at Princeton University, Mr. Granskou is the son of Dr. Clemens M. Granskou, president of St. Olaf College at Northfield, Minn.

His election to the post was announced at a meeting of the Council's Executive Committee. He will begin to serve on a part-time basis after March 1 and is expected to assume full charge of the work after July 1.

Meanwhile he will finish his work at Princeton on a scholarship under which he is serving as assistant to Dr. Otto A. Pieper, professor of New Testament literature and exegesis. His doctor's dissertation is centered on the problems of literary style in the Gospel of St. John.

As secretary for theological cooperation, Mr. Granskou will coordinate the participation of American Lutheran churches in the LWF's theological program, with emphasis on study projects. Other areas of activity will include the exchange of personnel in the field of theology and the arrangement of theological conferences both here and abroad.

ELC Radio, TV Projects Transferred to NLC

Two programs begun by The Evangelical Lutheran Church are being taken over by the department of Radio and Television of the National Lutheran Council.

As of Jan. 1, the department will assume responsibility for "The Children's Chapel," a 15-minute radio program now being aired over 120 stations in 30 states and two Canadian provinces. The weekly broadcast features dramatizations from the Bible.

The program has been sponsored by the Board of Parish Education of The Evangelical Lutheran Church.

The NLC will also take over production of "Invitation for Tomorrow," a one-minute spot announcement initiated by the ELC's Department of Public Relations and currently being used on 140 television stations.

A series of 26 announcements, in which prominent Lutherans invite people to attend a church of their choice, will be prepared for televising next year, in cooperation with the Department of Press, Radio and Television of the ULCA.

CHRISTMAS DAY CONCERT

The choir of Concordia College, Moorhead, Minn., will be featured on a Mutual network program at 10:05 p.m., EST, Christmas Day.

EXCHANGE OF GIFTS

A pastor's son visited the church of his childhood last month and was given a communion chalice and flagon used by his father in that congregation before the turn of the century.

The pastor's son is Mr. Randolph Haugan, manager of Augsburg Publishing House. The church is South Rush River near Beldenville, Wis. now being served by the Rev. Richard Ulvilden.

At a morning worship in November the communion set used in the congregation by the Rev. T. H. Haugan was presented to his son. In return Mr. Haugan presented a reproduction of Jambour's "Head of Christ" to be hung in one of the Sunday school rooms of the parish education addition being completed by the congregation. The gift is a memorial to the people served by Pastor Haugan.

The Rev. T. H. Haugan, who left Rush River Church in 1907, died in 1915.

Boards, Committees of New Church to Meet in July

The official boards, commissions and standing committees of The American Lutheran Church listed in the December 9 issue of LUTHERAN HERALD will be convened and permanently constituted July 9 and 10, 1959. The dates were set by the Steering Committee of the Joint Union Committee and will be reported to the latter at its March meeting. According to the Articles of Union, each of the presidents of the uniting Churches has been assigned the task of convening a certain number of boards.

The plan agreed upon is the following: The members of the boards will be notified of the meeting time early in March. Since, however, the results of the vote on union documents by the districts of the American Lutheran Church will not be known until July 6, the call for board meetings is made contingent upon a favorable vote in the districts of the American Lutheran Church.

All members of all boards will convene on the campus of St. Olaf College, Northfield, Minnesota, in the late afternoon of Thursday, July 9. The Joint Union Committee will have been in session the previous days and will join with the board members in a service of worship in the Boe Memorial Chapel. In addition to a brief sermon, the service will include an orientation address by some member of the Joint Union Committee.

In the evening of the same day there will be a briefing session for all board members, meeting together. This will be in charge of the three church body presidents.

On the morning of July 10, the various boards, commissions, and standing committees will convene. Each president will meet with the boards assigned to him and will preside during the organization of the board. Then the board will begin its work, carrying out the duties assigned to it in the basic documents of the new Church. A liaison person for each board has been appointed by the Joint Union Committee.

Provision will be made for each board to continue in session as long as it deems necessary. The thought, however, is that many boards will need to use only the one day, and possibly no board will need to remain in session later than Saturday noon, July 11.

It's "Christmas" Again

While Boris Pasternak's **Doctor Zhivago** leads the fiction best-seller lists these days, **Christmas,** An American Annual of Christmas Literature and Art published by Augsburg Publishing House is number one on the non-fiction lists!

The December issue of **The Bookseller,** the "bible" of the book-buying trade, states that from mid-October to mid-November **"Christmas** has taken first place in sales on the non-fict lists. It has a wide lead, too."

Now in its 28th year, **Christmas** become as traditional as the Christm tree in many an American home. T year's volume, like the 27 previous it, is edited by Randolph E. Haug Augsburg's general manager.

People

The Rev. Lloyd Larson has resign from his parish in Clinton, Wash., order to accept a call to First Chur Ketchikan, Alaska.

The Rev. A. J. Knutzen has resign from his parish in Anacortes, Was in order to accept a call to Our S iour's Church, Lebanon, Oregon.

Mr. Merle Pflueger, instructor organ at Augustana College, Sio Falls, S. Dak., was elected dean of South Dakota chapter of the Ameri Guild of Organists recently.

Mr. T. W. Thorson of Crookst Minn., received a choral union membership pin and the title of "De of Directors" of the Crookston Circ Choral Union at a recent banquet. T award was made in appreciation of 30 years as director of the senior ch of Trinity Church, Crookston, a many more years as director of vari choral unions in northwestern Min sota.

The Rev. Gordon Hendrickson Cabri, Sask., Canada, has resigned accept a call to the Metiskow, Albe parish.

THREE YARDS OF HAT—Jan Henden, sophomore from Carthage, S. Dak., watc Benjamin Pauria, student from India as he arranges his native head dress in prepara for the All Nations Festival held at Augustana College, Sioux Falls, S. Dak. this mo The colorful festival has as its purpose the promotion of understanding and appreciat of the customs and traditions of Christmas in other lands. Twelve countries were rep sented this year with several of Augustana's foreign students taking an active part.

PARISH UNIT DEDICATED—A parish education unit, as well as new hymnals and a new pipe organ, were dedicated as part of the 90th anniversary festivities of Bethlehem Church, Atwater, Minn. in November. Speakers included the Rev. John Trelstad and Dr. Sidney Rand, director of education of the ELC. Pastor of Bethlehem Church is the Rev. Jack F. Hustad.

Obituaries

Miss Judith V. Bedusek, who served for 20 years in various capacities in the department of charities of the

ELC, died November 19 in Madison, Wis. She was born October 24, 1909 in Cudahy, Wis. She was a graduate of Cudahy High School and the Milwaukee Normal School. Prior to working for the board of charities she worked as a bookkeeper at Homme Children's Home, Wittenberg, Wis. Funeral services were held November 22 at St. John's Church in Cudahy, Wis. Survivors include three sisters and two brothers.

Mrs. Carrie Bue Moen died at Montevideo, Minn., November 7 at the age of 83 years. Mrs. Moen was perhaps best known to **Lutheran Herald** readers through numerous poems of her composition which have been printed through the years. She was born in Norway, Sept. 10, 1875 and came to the United States in 1890. She attended school in Decorah, Ia., taught school in North Dakota and worked on an Eau Claire, Wis. newspaper before her marriage. She was a member of the League of Minnesota Poets and other state and national poetry organizations. She is survived by her husband and two daughters.

Mrs. Julie L. Stensrud, widow of the late Rev. Edward M. Stensrud, died at San Francisco, Calif., November 20 at the age of 83 years. She was born in Iowa and was married to Pastor Stensrud in 1897, who served as pastor of Trinity Church, San Francisco from that year until his death in 1933. Funeral services were held at Trinity Church on November 22. She is survived by one daughter, with whom she lived.

Changes of Address for ELC Pastors

Carroll F. Ellertson, c/o S. Germond, Morija, Basutoland, S. Africa, 12-2-58

Peter H. Elstad, 2839 N. 76th St., Milwaukee 10, Wisconsin, 11-1-58

Norman R. Engebretson, "H & S" Co., 2nd Recon. Batt., 2nd Marine Division, Camp Lejeune, N. C., 12-1-58

Sheldon E. Hermanson, 662 Mt. Logan, Stead AFB, Nevada, 11-25-58

Theo. Lerud, McGrath, Minn., 11-20-58

Philip L. Natwick, c/o First Lutheran Church, Oxford at Central, Eau Claire, Wis., 12-1-58

K. N. Tvedt, 32 E. N. W., Ephrata, Washington, 11-20-58

Herman E. Jorgensen, Jr., Eiksveien 88A, Eiksmarka, Røa, Oslo, Norway, 12-1-58

A. G. Mathisen, 427 E. 4th Ave., Roselle, N. J., 12-1-58

Alford Setness, 410 Kittson, Grafton, N. Dak., 12-1-58

T. J. Vinger, 822 Woodford, Missoula, Mont., 11-1-58

Stephen Engelstad, Irene, S. Dak., 12-1-58

C. L. Hinderlie, Langbakken, Brumundal, Norway, 11-17-58

Erling M. Helland, Little Taofongshan, Shatin, New Territories, Hongkong, 11-13-58

Wm. B. Johnson, 1475 Rikisha Lane, Beaumont, Texas, 12-1-58

K. A. Knutson, Kenyon, Minn., 12-1-58

Sigurd T. Lokken, 2311 Bowditch St., Berkeley 4, Calif., 11-11-58

Newly Ordained:

Lloyd A. Nelson, Milnor, North Dakota, 6-2-58

Kenneth L. Roufs, Hope, North Dakota, 11-25-58

Donald E. Severson, Rte. 1, Sedan, Minn., 11-30-58

Parish Conservation Service

The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

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80-acre farm, 59 under cultivation. Bldgs. in good condition. School bus right to door. NE Ia. 594-1A

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Businesses

Lutheran wants to hear from a community needing a bank. Potential volume should be adequate to assure success. No objection if community has an existing non-Lutheran bank, if Lutheran potential is large enough. 594-2C

Notice

If you did not renew your subscription to LUTHERAN HERALD during October or November, please check your expiration date which is given with your name and mailing address on the cover of this issue. If your expiration date is past or coming up soon, please renew NOW so that you will not miss any issues. Send your name and mailing address exactly as they appear on the cover with $3.00 to renew for another year. If you have a zone number, please include it.

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Woman desires teaching position in lower or intermediate grades in Lutheran parochial schools. 594-5D

Man with 20 yrs experience in general merchandising and motel management, desires job as ass't or supervisor in some business, or will put on special sales. Would consider co-op store management. 594-6E

Man, 33, single, desires position as hardware store clerk, freight loader or asst. to funeral director in the Twin Cities area. 594-7E

Married man desires year-round work on wheat or chicken farm. Separate living quarters. 594-8E

Augsburg College graduate, 26, married, 1 child, desires banking position in Minn. or Midwest. 594-9E

HELP WANTED

Organist wanted in large Mpls suburban Lutheran church. 594-10F

Middle-aged woman wanted as housekeeper for 2 adults. Good home, good wages. S. Mpls. 594-11F

Hospital in S Minn. city needs obstetrical supervisor, nursing arts instructor and surgical clinical instructor. B.S. degree in Nursing Education and adequate experience is preferred in qualifications. Liberal personnel policies offered to qualified applicants. 594-12F

Reliable woman wanted for night duty in small nursing home in S. Mpls. 594-13F

2 teachers: kindergarten and 1st grade in Texas Lutheran Christian Day School. State training and experience. One should be organist, one or both direct church choirs. Exciting opportunity. Apply now. 594-14F

Doctor for community of 2000 pop. in W. Mont. Modern 20 bed hospital. Beautiful area. Mild winters, cool summers. 594-15G

Each Sunday listen to

"Lutheran Vespers"

Conducted by Pastor Harry R. Gregerson of The Evangelical Lutheran Church.

4:30 p.m. KSOO	7:30 p.m. WLS
KWLC	8:00 p.m. KHVH
WISV	9:30 p.m. WNAX
6:30 p.m. WJMC	
KTRF	9:45 p.m. KSPR
6:45 p.m. KFBK	10:30 p.m. WCCO

Short wave: 10:30 p.m.—HCJB
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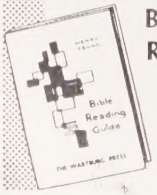

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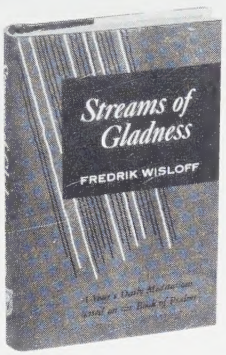

Daily Devotions from the Psalms

A Booklet of Daily Devotions

CHRIST IN OUR HOME

(Issued Quarterly)

This is the family devotional booklet written for homes in The Evangelical Lutheran Church, and the other churches in the union of 1960. The devotions, a page in length, bring Christ into your home every day. There are four pocket-size issues a year—you may purchase the single issue, or subscribe and receive it every three months.

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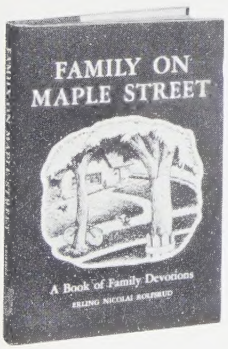

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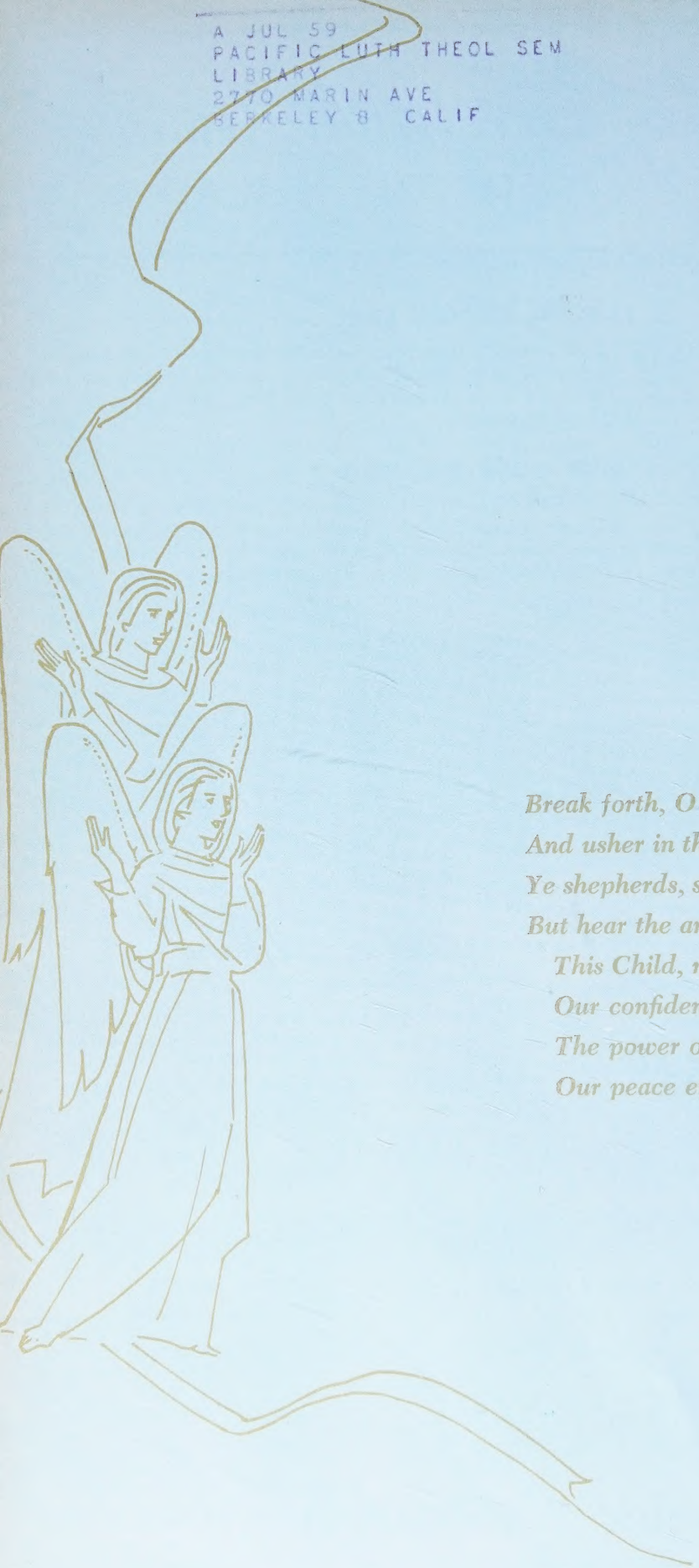

Break forth, O beauteous heavenly light,
And usher in the morning;
Ye shepherds, shrink not with affright,
But hear the angel's warning.
This Child, now born in infancy,
Our confidence and joy shall be,
The power of Satan breaking,
Our peace eternal making.